1649 (13)

THE CHURCHES GOING IN, AND COMING OUT OF THE WILDERNES, OPENED,

By the unworthiest of the Gospel-Ministers,

JOHN BRAYN.

Cant. 6. 10. *Who is she looketh forth as the Morn, fair as the Moon, clear as the Sun, and terrible as an Army with banners?*

Zech. 4. 7. *Zorobabel shall bring forth the Head-stone thereof with shoutings, crying, Grace, grace unto it.*

1 Cor. 1. 20. *Where is the wise? where is the Scribe? where is the Disputer of this world? Hath not God made foolish the wisdom of this world?*

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To my dear Uncle,

Mr. *Thomas Churchey*, and his VVife

Mrs *Mary Churchey* my Aunt,

of *Wincaunton* in Somerſet.

GOd having taken, in taking from you the daughter of your hopes, the onely means of earth, to have perpetuated your Memorial, and to have kept your Name in life among the living, when you had layen aſleep among the dead. In whoſe long and much deplored abſence, I think it my duty, in what I may, to contribute that means that may help to make ſweet your Memory among the Saints; as in another kinde it was the duty of the yonger, to raiſe up ſeed to the elder Brother: Which ſervice I deſire may be accepted of you both, as done of him, that (while he lives) ſhall gladly wait to do you any, or all the ſervice elſe he can; and reſt, praiſing and praying to GOD *daily for you, That ye may be ſaved.*

Your obliged Kinſman,

JOHN BRAYN.

To the Reader.

MY prayer to God for thee is, That there may be given thee an honeſt and humble heart to read, and underſtanding from the Lord to apprehend rightly what thou readeſt, that thou be not left to ſcorn the Matter, for the meanneſs of the dreſs it is ſet out in, or the unworthineſs of the Author, whoſe aym herein is Gods glory, and thy edification; who deſires thee to paſs by the many infirmities thou mayeſt eaſily finde in the enſuing Treatiſe, and it will be thankfully acknowledged by the Author to be a favor

To an unworthy Goſpel-Miniſter,

JOHN BRAYN.

Of the hiding the Church.

A Certain kinde of ſtrangeneſs may ſeem to ſeize on men that read the preſcribed Form of Church-Diſcipline contained in the two former Treatiſes that I have written thereof out of the Word, as being new and unheard of, and by that means cauſe many to reject it, though indeed it be that which was firſt in the Church, and long ſince turned out of doors by the Policy and Tyranny of Antichriſt. Now to the preventing of cauſleſs conjectures of novelty, and the like, in the hearts of men, I have thought good to ſet forth the cauſes,

1. Why it came to be hid.
2. How it come to be hid.
3. How long it was to be hid, as foretold of God in the Scriptures; which will ſerve much to take away thoſe Objections which many make, 1. About the hiding of the Church: 2. About the ſtrange and unheard of way this ſeems to be to the world; and is no other thing then was foretold of God to be done by the world, when it ſhould be brought to light, *Cant.* 6. 10. *Who is ſhe that looketh forth as the morn, fair as the Moon, clear as the Sun, terrible as an Army with banners?* Theſe things ſet out the degrees the Church was to come out by;

1. As the morning out of the dark night, having light and darkneſs mixt with it.

2. It came out as the Moon, having many ſpots in it, ſubject to an encreaſing and decreaſing light, or a night-light, or rather a changing light, not permanent.

3. Is that of the Sun, Lord of the day, who by its light fully ex-

pels darkneſs, and by his heat revives the pleaſant plants of God from their ſeeming deadneſs, their life lying hid in them.

4. Its time of thus coming forth and way *is terrible as an Army with banners* indeed in a time of War.

5. Its coming out is wondred at, and enquired after, with a *Who is this?* a great enquiry is in the world after it, as after an unknown, and an unuſual unheard of birth; and ſo much the more wonderful, becauſe as another Sun it will appear to all the world by a glorious heavenly light.

The cauſe of this admiration, is the long hiding of this Goſpel-mercy from the world, who as the Sun is carried from us as it were into another world, that it ſhined not to us; in the time of whoſe abſence we are ſate down in darkneſs, which continueth ſo long, that we know not the light when it comes forth, but is wondred at, and hated; hence it muſt have an Army, and be terrible to bring it forth.

Rev. 12.6. 1. It is driven into the wilderneſs

2. It is hid, and ſo hid, as after from the face of the Dragon, *v.*14. as that the Dragon could not finde her, nor make diſcovery of her.

3. Ye have the time, how long it is to be hid, expreſſed of God, *v.*6. 1260 days; which days being ſet down prophetically, muſt be underſtood of ſo many years, which are 1260 years.

1. This agreeth with Antichriſts time of Tyranny, as in *Cap.*13.5. Antichriſts time is forty two moneths, which accounting thirty days for every moneth, as in ſome places they do, it makes juſt 1260 days, prophetically years; which clearly ſhews the time of the Churches hiding, its obſcure condition, in which it ſhould not be known to the world what her eſtate was, which agrees with the time of Antichriſts Reign. Its hiding begins with the beginning of the time of Antichriſts Reign, and ends with the diſſolution of him.

2. We may collect the time, we having ſet down in Scripture Antichriſts end, *Rev.*13.18. which is to be in the year 666. when Popes and Papacy have their final, fatal and fearful end, for as in *v.* 5. it is to continue no longer then the forty two moneths.

Obj. *The number of the Beaſt 666, may be to be underſtood of the times of the beginning of Antichriſt.*

R. 1. The 666 ſo could not be the number of the Beaſt, but of the time going before the Beaſt, the number of years unto the Beaſt, but not of the Beaſt, which is the number in the Text ſpoken of.

2. This number of the Beaſt muſt contain the beginning and the end

end of the Beast, or that cannot be the number of him, which is to be limited onely to his beginning and end.

1. His number is much more then *666*, being to be 1260 years, and so that could not be its number possibly.

2. It could not be much of the first *666* years, because Antichrist could not be revealed in most of that time, there was that did hinder which would hinder until taken out of the way, 2 *Thess.* 2. 7.

3. If the year *666* were to be understood of the time Antichrists beginning was to be, it were no such wisdom as the Text holds it out to be, to account the number, unless we say Antichrist is yet not come, but is to begin to be *1666*; for *666* comes not to be accounted by any account of numeration again until the time, in the account of time from Christ to this day.

4. As for *Potters* account drawn to prove the Antichrist of *Rome* from the square Root of the number *666*, being 25, there may be something of God in it; and the number drawn from Names by others, from *Irenæus* to this day, men adding several significations and significators, as their fancy lead them to; to which I leave them, and time to reveal the truth thereof.

Now that this may be more plain to us, it is added by the holy Spirit in the Text, that *the number is the number of a man*, that is, *Numerus numerans*, then the time of the Beast is the *numerus numeratus*, now in the number numbring it is of man.

1. To shew, That the number is ordinarily to be numbred, as among men is used in their other ordinary accounts.

2. To satisfie us, and to take us off from any unusual kinde of casting up Antichrists accounts.

In that he saith, ἀνθρώπου, and not ἀνθρώπων, he shews it was ordinary indeed with some, but not with all men.

4. *John* being himself a Jew, borroweth this custom, proper to the people, to set out Antichrists number by, which is to set down in their numbring of years, the figures containing the lesser number, but leaving out the Millenary number, that so by this taking it from the custom of the Jews, it may be hid from the Gentiles; which kinde of computation is called קטן the lesser computation among the Jews.

Now if you deduct out of *1666*, the number of 1260, then the time of Antichrists rise, and the Churches hiding, must be in the year 406.

1. About which time the *Goths* invaded *Italy*, and upon which the

ten Kings, signified by the ten Toes of *Daniels* Image, arose out of the Roman Empire, divided in the two Iron Thighs before of *Constantinople* and *Rome*, by the Sons of *Constantine*; after which Estate the Iron and Clay are mixed, the Popes and Kings of the earth Reign together. Now the History and Mystery being compared together, meeing in one, agree as one in all things, as in the same oneness of truth, proves it sufficiently unto us to be of God.

2. About this, or not long before, *Hilary* of *Poictoyrs* in *France*, who lived about 380, saith, *The Church was not be found in his days in Houses, in Temples, and in Cities, but in Prisons, Mountains, Dens, Deserts and Caves of the earth.* But in the 26 years after, there was a more exceeding encrease of darkness then in far more time before.

3. To these times, as to the Primitive and purest times, have the learned had recourse to, to Reform the Church by in our days, and not to the times since.

4. The differences amongst us about Church-Government, in that they are in a maner undetermineable, abundantly prove the hiding of it in the Word to us, which should determine all, and decide all Controversies for us.

5. About that time, or a little before, though many did retain the truth of Doctrine, yet had lost the truth of Discipline, and few after the first 250 years, wrote any thing of it in a maner: Now as the Doctrine stayed last, so it came by *Luther* first again; and after by degrees to reveal the Discipline: and it is my opinion, That until 1666 the ful & perfect discovery of Church-discipline wil not be so perfectly practised in the Church, as shall be; the time between this and that being to prepare for it: And at that time there will all things that concern the Church-Government, be revealed and erected in the world amongst men; though I conceive, that according to Christs promise, these now last and most cruel days of Antichrist, for the Elects sake, shall be shortned; and that God, before the end of this time, may give us by some means a general knowledge of the Churches Form of Government, though not so plainly and perfectly as in the time appointed.

6. That the Church now hid shall then come forth, is manifestly implyed, in that God sets down the expres number of the days it is to remain hid, which God would not have limited it to, if it had been his minde to have it hid for ever from the sons of men.

7. The mighty opposition of the Spirits of godly men against all

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or any Government yet exerciſed, carrieth much evidence with it, That the Governments known are not of Divine Inſtitution; The Spirits of Gods people will be ſubject to Gods Government, as the Apoſtle in another caſe, 1 *Cor.*14. 32.

8. When ever the whole Goſpel platform of the Churches Diſcipline ſhall be ſet up, man will not be neceſſitated to borrow pieces of Prudentials to patch it up, Gods wiſdom will ſufficiently be revealed in the Word for the Government of his Church.

1. Concluſion is not to cry down all thoſe things which at preſent have with them the appearance of Novelty. *novos,*

2. Not to admire nor dote upon thoſe things at preſent ſeem old, a thing whereunto we ſee the world wonderfully carried after, when indeed were things fully and plainly diſcovered to us, new things would be old, old things would be new; which vanity *John* ſtrikes at in his 1 Epiſt. *Cap.*2.*v.*7,8. by which means men can ſcarce be permitted to try things, whether they are truth or no, but caſt them away as new, though they were from the beginning: And we our ſelves now, and our fathers in King *Edwards* days heretofore, have ſeen how hard old Hereſies, Superſtitions, Traditions and Popiſh Vanities are to be caſt down, and how hardly the Truth comes to be ſet up among a people; and proves a people are not eaſily taken off from their old ways in Religion, but as the *Philiſtims* would ſet up *Dagon* again and again after its fall. The old (as we account old) is pleaſing more to Nature then the new; that of Popery was more Natural and corrupt then that of Epiſcopacy; Epiſcopacy much more then that of Presbytery; and that of Presbytery more then that of Independency, which the world cannot bear, how then the way of the Lord Jeſus, which will finde more oppoſition with the world, then ever any Government yet found in all the world, or its divine, holy, pure nature and power would not be made appear.

3. The old will be a new Government, when ever brought forth to light, and the new old.

4. Let us not be overſtrict in ſuppreſſing all thoſe Doctrines that ſuit not with our judgement or practice in Church-Diſcipline, whereby we ſhould keep the way of God which is hid, to be hid for ever unto us, *Matth.*11. 25. *God hides things from the wiſe and prudent, and reveals them to babes*; he as a moſt free Agent makes known himſelf and myſteries to whom he pleaſe, and commonly to the moſt unlikely means, that none may glory in man, nor man in himſelf, but all in God, 1 *Cor.*1.20.

5. In

5. In the ſpirit of humility I beſeech all publike perſons to conſider, how ſad a thing it would be, if the time of the Churches Revelation being at hand, any thing of Power or Authority ſhould be made uſe of to keep it from us, and from the world, did not the Spirit of God ſtir up the Spirit of man within him for the love of Chriſt and the Goſpel, to undergo any thing, what means may this be to bolt out the Kingdom of heaven from us, and to ſhut it up from us for ever.

6. Concluſion hence is, that until the Kingdom eſtate be brought forth to the world, the world will not ſee peace. It is good for Magiſtrates and Miniſters to help it forth, but not to hinder it; a woman in travel, though her throws for a time ceaſe, yet they leave her not, but come upon her, until ſhe be delivered of her childe: the woman now travels in pain again to be delivered, as heretofore *Rev.* 12. 2. *Iſa.* 56. 8. *Shall a Nation be born at once?*

It is well obſerved of learned *Broughton*, That while *Solomons* Temple lay waſte, all the world was in war, and in flames of fire, as it were; but when it was reſtored, God bleſſed all the world with a ſweet peace; which change of our eſtate, obſerve it well, will be in ſome kinde agreeable hereunto, as all ſhall ſee who live to behold it, *Pſal.* 118. 22, 25. when the ſtone ſhall become the head ſtone, laid for the building, God will ſend proſperity, and not before.

A third general ground to prove the Churches not being yet come forth, may be from *Rev.* 12. 7. *There was War in heaven, &c.*

1. The holy Spirit having ended with the Churches time in the wilderneſs, comes to ſhew what ſhould ſucceed it in her coming thence.

2. In her beginning viſibility there is a war between thoſe are of her viſible Members; in this war many Miniſters are caſt down, or Angels, *v.* 8. *Their place was found no more in heaven.*

3. *Ver.* 10. *A voyce cryed, ſaying, in heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt.*

1. Here is a clear difference made betwixt heaven before the war, and the kingdom after the war.

2. This diſtinction is apparently clear in the Word (now) if now, then not before, being the moſt certain note and diſtinction of time.

3. When this comes, comes *Salvation, ſtrength, and the power of his Chriſt*, and not before; ſhewing, there would in this war be much weakneſs until then, and then God would bleſs it with ſtrength

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and power, by which the Church ſhould prove victorious in the world. But of theſe things I forbear to ſpeak more of, but refer it unto the Expoſition I have intended to write, much more particularly and at large, if the Lord give leave, as theſe things come to be diſcuſſed of.

Obj. *Theſe are dubious Scriptures, and therefore the proof cannot be ſufficient; and again, many are the contrary Expoſitions made by the learned againſt this of yours, which are rather to be aſſented unto, &c.*

1. Friend, the hiding and time of the hiding of Church muſt be hence, or now here.

2. The Scripture is dubious indeed before, but plain in the fulfilling. Doubtful

3. The Scripture was given againſt doubts, not to occaſion them; and to reveal beforehand the purpoſes of God to his Church, near before the accompliſhment whereof God uſually reveals them by the Word and Spirit to ſome of the Church, as in *Huſſ. Prediction of* Luther, Brightman *of the fall of Epiſcopacy.*

Now for the contrary Expoſitions made of ſome of the moſt eminent that I have read, I ſhall in brief inſert.

1. *Junius* makes the 1260 days to be from the beginning of the rebellion, to the end of the deſtruction and Temple, which was done before *John* wrote his book of the *Revelation*, who ſaith of the things in the book, they are *things ſhortly to come to paſs*; ſo that I think it is clear, he alludes to nothing paſt in this book.

2. Others make this time agree with the wiſe mens coming to Chriſt, and end with *Herods* death, which is ſufficiently anſwered in that made to the former.

3. Opinion is, That the 1260 days, and the time, times and half a time, are one and the ſame, being three years and a half.

Reſp. 1. Theſe are not the ſame, they differ in maner of revelation, as in the words themſelves appear.

2. They differ in time, the one before the Churches coming forth, the other after; many things came to be done between, as the War, and fall of the Dragon, the fall of the Angels, the coming of Kingdom.

The one I think concerns the Jewiſh Church, who is the woman brought forth the Male Childe; the other the Gentiles: The Jews ſhall have their place appointed them of God for ſafety, their time, times and half, as the Gentiles their 1260 days, whom infinite floods

of

of perſecution moſt certainly are to attend; from all which God will moſt graciouſly ſave that people, and joyn them to himſelf.

1. This War is at the end of the 1260 days.

2. At the end of the two Witneſſes Propheſie, when God will have the Church miniſtred unto in another way then before, and all other ways of miniſtery before extant, will ceaſe and be put an end unto.

3. The ſame hour is an earthquake, a ſtrange change of things in Church and ſtate, *ver.* 12.

1. If it be to come, we are warned of it as of the ſaddeſt time the Saints yet ſaw, which we ſhall inſtantly know.

2. This ſorrowful ſad time ends in a heavenly happineſs, the time of ſuffering being to endure but three years and half.

3. It occaſions the greateſt change of things that ever was occaſioned on earth.

4. Herein the deliverance will be ſo wonderful, that the enemies will be affrighted at it, and ſee God ſo in it, as to glorifie God, when that of *Iſa.* 11. will be fulfilled, *God making the Lyon to lie down with the Lamb, the Calf and the Bear together, and ſhall not hurt nor deſtroy*; ſo that the Church will after this ſad dying time, ſee God honoring her again, more then ever ſhe was honored in this preſent world.

1. Again, to return to the former purpoſe, this being one Viſion, the two numbers cannot be of the ſame time.

2. It is not to be thought, that this Book being ſo ſhort, and containing in it ſo much of Hiſtory and Propheſie, as concerns the Church to the end; and Antichriſt riſe and fall, withal, that in that there is a repetition of one and the ſame thing, in one and the ſame Viſion.

Object. *You make the* 42 *Moneths, Rev.* 13. 5. *and the* 1260 *days the ſame, Rev.* 12. 7. *though theſe are ſet out by differing terms, as the other of a time, times, and half a time, differs in terms from the* 1260 *days.*

Reſp. 1. This of the 42 Moneths and 1260 days, are ſpoken of in two Viſions.

2. Theſe are of the ſame thing meant, it is plain, which is, the one of Antichriſt, and her time of Tyranny; the other, of the Church, and her time of ſuffering under this ſame Tyranny of Antichriſt.

3. This ſweetly ſets out the wiſdom of God, ſetting out one by the Moons Government, the Governeſs of the night and ſea on which

which she sits and rules; and the other by the Sun, the Governor of the day, and Church, in which he reigns.

Illust. That as the Israelites in the time of their persecution had light in their dwellings, when their persecutors were under darkness.

2. To shew; That the worst of Saints estate was more comfortable then the best of the enemies, *Heb.* 11.25.

3. God would ever keep, and teach us to keep a difference between the godly and ungodly, in this, as in the other divisions made of God betwixt them, set down in the Scriptures; as Israel had the bright side, the Egyptians the dark side of the Cloud toward them.

Mr. *Fox, Constat enim sub Nerone, Domitiano, Trajano, Severo Commodo, Decio Diocleſiano, Imperium draconis longe supra triennium constitisse.*

Wherefore he takes the second greater nnmber from the Baptist to *Constantine, Quæ persequutionum tempora si certè ex Historiis supputentur usq; vinctum Satanam sub Constantino, effluxerunt menses* 42, *Anni* 294.

But the way of making up this account, I suppose is very unwarrantable, *Ut Daniel enumerat suas Hebdomadas, itidem & nos singulos menses in Septenarium annorum numerum deducamus: à primo enim persecutionis initio hoc est decollationis Johannis Baptistæ, ad pacem ecclesiæ sub Constantino restitutam Anni* 294.

1. These things square not, they must with this Exposition bring in the times of Persecution, before the beginning of the Prophesie.

2. Nor was this the beginning of Persecution: The beginning of the Persecution I suppose rather to have been in *Herods* murthering the thousands of Infants of *Bethlehem*, and the driving of Christ into *Egypt*, which was many years before.

3. There is an expres direction for that way of account to *Daniels* Prophesie, but none to this.

4. I suppose there is no way justly to account these moneths by, but these two:

1. By the years they make, which is three years and an half.

2. By reducing them to days, which are 1260.

Now Mr. *Fox* saith, That the Churches persecution must be more then three years and an half; and therefore not to be accounted by the years they make.

2. The Reason why God accounts Antichrists time, the persecutor, by moneths, and the Saints time, the persecuted, by days, I have spoken of before.

Cooper Bishop of *Galloway* on the words saith, *The words are used of God as a Riddle, in which he signifies a time unknown to us, but certainly known to him: For shall we think the Church will be forced to flee into the Wilderness but three years and an half, from Christs Resurrection to the end of the World?*

Mr. *Mead Apost. of last times*, saith, *The days of this hiding of the Church, begun at the healing of the deadly wound the Beast received, which was in the destruction of* Rome *by the* Goths *about* 410.

And if we consider, That the Church was set up in the Heathen world after Christs death, we have no cause to draw the beginning of the hiding of it from the beginning, or any other part of time of his life; but rather thus, The Church is visible in the ten persecutions, the red or bloody Dragon, the Emperors of *Rome*, persecute it, which were Antichrists Predecessors, belonging all to the sixth Head of that seven headed beastly Monster, who could not by all their open killing courses destroy the Christian Profession, though many thousands were ofttimes slain in a day; but when that the seventh Antichristian Head came up, who was worse then all: She hath the Spots of the Leopard, the Feet of the Bear, the Mouth of the Lyon, the Power and Authority of the Dragon, and that all written in the Vision, *Cap.*13. from *ver.*1. to the 10. appears, because in this Vision the Horns have their Crowns on them, which was onely permitted under the Reign of the seventh Head, and not under the Reign of the sixth, *Revelations* 12. 3. The Crowns are on his heads, he permitted not Kingly power to any to Reign with him, as the Pope, unless to two or three onely extraordinarily, as in *Herod* and *Lucius*: When the seventh Head Reigns, she by force and fraud drives her into the wilderness, more by fraud then force.

1. Persecuting the sincere truth as bloodily as the Heathen Dragon before her, or worse, and pulling down the building of Truth.

2. Setting up a counterfeit way of her own, carrying a false light with it, by which she bewitched the Nations with her cup of abominations, deceiving silly souls with the outward shews of Religion and Piety, by which she overthrew more then by her cruelty, and did more against the Church, then by open rage of fire and faggot.

3. By corrupting History, by false Expositions of Scriptures, by subtile

ſubtile diſtinctions, by corrupt and falſe Traditions, by abominable Blaſphemy, ſpeaking againſt God, his Tabernacle, his Saints, rendring them odious to the world, a way too common in theſe days, which came from *Rome*. I wiſh ſome men in time to conſider who is meant by the *Accuſer of the Brethren*, who are to be caſt down; without queſtion it is not the Devil onely, he was caſt down a long time ſince, they accuſe them before God night and day; their day, who ever they are, is near, yea next, and he or they muſt be caſt down, upon which followeth much joy in heaven among them that dwell therein for their fall: See, God gives them the Devils name, that do the Devils work.

4. As I ſuppoſe the truth appears plain, That the firſt ten verſes do appertain to the Reign of the laſt and ſeventh Head of beaſtly Antichriſt; and then it is more plain, That the 42 moneths is the time of that Heads continuance, and that the Churches hiding began in her time, and ends with her ending.

5. The perſecution was grievous, without queſtion, and tedious, before the Church could be brought to ſuch obſcurity, as appears in the Heathen Dragon, who was made red with her blood; and as *ver.* 4. *With his tail he had caſt down the third part of Stars to the earth.*

6. It was not given to the ſixth Head, but this ſeventh Head, to overcome the Saints; the other Head made War, but could not overcome them, this doth; which it could not have done, had it not been given him to do, *Rev.*13.7.

7. If we make the hiding of the Church to be the time before *Conſtantine*, then there was never a time in which it was viſible: Now if it were never viſible, how could it be ſaid to be hid at all.

8. It hath been the practice of the godly and learned, to judge her viſibility to be before *Conſtantine*, and not ſince, approving the practice of the firſt and nearer times to the Apoſtles, as moſt pure, and the after times more corrupt: Had not theſe firſt times the moſt famous Churches, godly faithful Miniſters, precious Chriſtians, moſt ſound and ſincere Doctrine, and the onely Goſpel-Diſcipline? which ever ſince hath been perſecuted, reviled, corrupted, blaſphemed by that ſinful Man of Sin.

Pareus ſaith, It began to be hid 606, and then its hid eſtate ends, and the Church comes forth in the year 1866.

Moulin begins it *Anno* 755, then it ends 2035.

Brightman begins it 426, then it ends 1686. who comes neareſt to Antichriſts end determined of God, aud the juſt computation of the time of the Churches obſcurity, which ends 1666.

Now in that it was ſaid, *Then to be hid*, there remains ſome thing to be done, more remarkably eminent to the bringing forth of the Church, then as yet hath been manifeſted to the world, is a thing I think not by any to be gainſayed.

But for the Elects ſake theſe days, Chriſt foretelling the cruelty of Antichriſts time, who is indeed the Abomination of deſolation ſpoken of by the Holy Ghoſt; which propheſie of *Daniel*, computed and compared with this, clears moſt excellently the truth: But this I leave to be ſpoken of in expounding the Revelations.

It is not amiſs to write a word more to manifeſt and make more plain the minde of God, by the hiding of the Church.

1. Manifeſtation or Demonſtration is to be taken from the Metaphorical expreſſions uſed, and the Hiſtory alluded to, by which Gods it out to us; ſo ſets that whiles the Wilderneſs hides the Church, yet it is ordained to ſhew the way how it came ſo to be hid.

2. The Hiſtory alluded to is, either that of Iſraels coming out of *Egypt*, or *Elijah*'s flying unto the Wilderneſs, or both; but eſpecially *Elijah*'s eſtate ſets it out abundantly more clear, 1 *Kings* 17. and 18. and 19.

1. In his flight and hiding *Rev.*12.6.

2. In his feeding miraculouſly by the Ravens, *Rev.* 12.6.

3. After many days he comes to *Ahab* again.

4. The godly are not hid onely from the wicked, but godly *Elijah* thinks himſelf above, 1 *Kings* 19. 14, 18. when God had ſeven thouſand had not bowed the knee to *Baal*.

5. In this time *Baals* Prophets are ſlain, 1 *Kings* 18.40. *Rev.*12.8.

6. *Cap.* 9. 2. *Jezabel* threatens him with death, he flyeth again, and where, but into the Wilderneſs, which is after his appearing to *Ahab*, and firſt flight, *Rev.*12.14.

7. This flying into the Wilderneſs is after the rain, ſignifying the Miniſtery after the long drought of the means of grace.

8. This wilderneſs eſtate is very fearful to him, and will be to the Saints, *cap.*19. *ver.* 4. *Rev.*12.15.

9. In this time the Lords Altars are caſt down, and Groves to *Baal* ſet up, and Altars, 1 *Kings* 16, *ver.*26.

10. The Prophets are ſlain, 1 *Kings* 19. *ver.* 10. *Rev.*11.7.

11. Shews

11. Shews the ſtrange effects this perſecution brings on the world by an earthquake, which is a change and removing of things that were, and ſetting up things that cannot be ſhaken; Rocks and Mountains are rent before the Lord, and a refining fire comes purging up the droſs, then came the ſtill voyce in which God was ſaid to be.

Concluſion generally is this; hence in the hiding of the Church under Antichriſt, it is to be as that under *Ahab* (who as Antichriſt made Iſrael to ſin, הדבר the Word is of an active and paſſive ſignification) in which the Prophets are to be ſlain, the Altars, that is, all publike form of true worſhip pull'd down, Baalitical Altars ſet up, not a man left viſible, that is known to ſerve God, or that muſt not be forced to kiſs *Baal*, and bow to *Baal*, in which time great inquiry and ſearch is made after any man that ſhall worſhip the true God in truth, to deſtroy him, 1 *Kings* 18.10. and yet to make it more evidently plain in this perſecution, not onely *Ahab* the King, but *Jezabel* the Queen hath hand in it, which ſhews, that Antichriſt hence was, to have the name one while of a Woman, Whore, another while of the Man, Dragon, which makes the Agreement, between the Type and Antitype remarkable; and then laſty, his firſt hiding was for many days, one reaſon why God accompts the hiding of the Church by days, *Rev.*12.

Apply theſe to the Church eſtate, and it may be abundantly proved, yet that of *Elijah* was but the type onely, as the moddel to the building, his many days being nothing to theſe, &c. in the Text.

2. The Churches hiding now, exceeds theirs abundantly, that was under the Moſaical Miniſtery.

1. As it was hid in the word as well as in the practice, ſo that I know not the Man this 1260 years paſt, can ſay he hath found it.

2. Hid in the writings of thoſe practiſed it: God in judgement to the world, permitting them to be adulterated, as that way by which he would accompliſh his own ends in the world, they but fulfilling his councel therein.

Mr. *Fulk* on *Rev.* 12. ver. 6. *Hic locus apertè demonſtrat non ſemper fore eccleſiam mundo conſpicuam, quod maximè urgent Papiſtæ, nam ſi ſemper omnium viſui expoſita erit quomodo in deſertum fugere dicatur?*

Mr. *Barnard* on *Rev.*12.6. underſtands by the 1260 days, 1260 years, and on the 14 *Verſe*, ſaith, *Her flying into the wilderneſs, ſheweth*

eth ſhe was hid in the Wilderneſs, and by her flight, loſt her viſibility before her enemies.

Mr. *Cooper* Biſhop of *Galloway* ſets forth the hiding of the Church in his Comment on *Rev.*12.6. by the hid eſtate of the Popiſh Synagogue in *England, Who are* (ſaith he) *without publike ſtate of Regiment, or open free exerciſe of holy Function.*

Then this I think could be nothing choſen more fitly or fully, to clear the thing intended for Antichriſts riſing; he riſeth by taking down the Goſpel frame of Goſpel Government, makes that to be hid, that he may appear onely; when Chriſt ſets up the Government of the true Church he ſhall pull down the frame of the falſe again; Chriſt and *Belial* cannot agree.

Dr. *Taylor* in his Tract called, *Chriſts victory over the Dragon, being an Expoſition on Rev.*12.*ver.*14 he ſpeaks excellently and to purpoſe; ſaith he, *The flight was not in reſpect of motion, but of ſtate and condition; not a change of place, but of condition and ornaments.*

And after Antichriſt ſits ſtill in the Temple of God, neither is the woman yet got out of the Wilderneſs, *page* 789. indeed in this the man hath ſaid, in a maner all; Who can ſay more to us alive then he, though dead, now ſpeaketh?

Concluſion is this, That all the 1260 days of the Churches hiding, or near to the 1666 year of Chriſt, the Church frame will be hid, and the exerciſe of Goſpel Miniſtery and Government concealed, which God in mercy to the Elect, will ſome few years, becauſe of the bloody wars and deſtructive times ſhall about the end of theſe times come on the world, by reaſon of Satans rage (who knoweth well, far better then we, his time is ſhort of raigning on the earth, and that Chriſt raign will immediately begin, in which Antichriſt, Satans firſt born ſon, muſt down, and he himſelf be bound a 1000 years) ſo that few men would be preſerved alive: Did not the Lord ſhorten them, as few as they ſeem in number to be, being in all but 18 years: If 18 years of war ſhould continue in this Kingdom more, what would become of us? we thought we ſhould not endure ſeven years war, but the famine would deſtroy us: Oh, if this be done in Heaven, let the earth and ſea take heed to it; as ſhort as the time ſeems to be, great will the deſtruction be on Antichriſtian Kings and Kingdoms, not leaving a King, nor ſcarce a Kingdom among them, *Dan.*7.11,12.

The

1 *Pet.*4. 7. *The time is come that judgement muſt begin at the houſe of God If it firſt begin at us, what ſhall be the end of them that obey not the Goſpel of God?*

Note here, it is plain judgement muſt begin at us, at the houſe of God.

2. The time propheſied of, it ſhould begin at us, is come.

3. The end is unutterable, unconceiveable, God will make in Popiſh and Heathen Kingdoms, the perſecuted, the Church, they have the dregs of this next cup, wrung out for them to drink, which in this 18 years ſucceeding, the whole world cannot keep them from it, nor it from them; but as fuel for this fearful fire, muſt be devoured, of which, who ſhall be happy, will be warned, as *Noah* to the ſaving himſelf and family, *Heb.*11.7.

FINIS.